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supreme contempt, was, after all, a sort of laudable æsthetic compromise between the barbarian himself and a certain ideal which he may be supposed to have kept in view—equally distant from the type from which it was taken, and the type into which reform has finally developed it. But we are trespassing on Mr. Sullivan's ground. In his book will be found a good many lively sketches—now and then perhaps a little too Irish in tone, but always entertaining—beginning with quite a charming picture of the Ireland of his boyhood, and coming down to the year of grace 1877.

5.—*Modern Philosophy from Descartes to Schopenhauer and Hartmann.* By FRANCIS BOWEN, A. M., Alford Professor of Natural Religion and Moral Philosophy in Harvard College.

ON taking up this work we were partially misled by its title. It is by no means a history of modern philosophy from Descartes to Hartmann; for it says little or nothing of the foremost names among British philosophers, and omits even many Germans who are included in all other histories of philosophy. One chapter is given to Berkeley, but only the merest mention to Bacon, Hobbes, Locke, Hume, Reid, Stewart, Mill, Hamilton, Calderwood, and Bain; and, out of the whole line of German metaphysicians between Leibnitz and Hartmann, Prof. Bowen discusses only the doctrines of Kant, Fichte, Schelling, Hegel, and Schopenhauer. He tells us, indeed, in his preface, that it has not been his purpose to write a complete history of modern philosophy, but to present a full analysis and criticism of the systems only of those great thinkers whose writings have permanently influenced the course of European thought. Yet surely it can neither be affirmed nor taken for granted that the works of Bacon and Locke were not among the most influential in shaping modern thought, and that Hume's speculations were merely a minor force in producing the great resultant. Had it not been for Bacon, we might have known neither a Hobbes nor a Berkeley nor a Locke; had it not been for Locke, we might not have had a Hume; and, had it not been for Hume, we might not have seen an Immanuel Kant. In fact, the influence of Hume in modern European philosophy appears to us to have been greater than that of any other thinker, not excepting Kant himself, whose "Critique" Prof. Bowen analyzes and expounds with unrivaled skill. The truth is that, considering the enormous labor of master-

ing the works of all the distinguished philosophers from Bacon and Descartes to Schopenhauer and Hartmann, Prof. Bowen, with all his patience and perseverance, could have mastered only a limited number of them, and that, as was natural, he has probably given us a history of his own reading and thought—the rise and progress of speculation in his own individual mind. And for this we are abundantly thankful. His task has been performed so well that the restriction of it is a recommendation, and we are better instructed and more gratified than if he had expatiated over a wider field. Even had he bestowed on us nothing more than his admirable treatise on Kant, we should have been his perpetual debtors. To one who is not a German scholar Kant cannot be made intelligible in a translation, and we do not know where so complete an explanation of Kant's philosophy can be found in the English language as in Prof. Bowen's five long chapters on that system.

His two chapters on Schopenhauer are extremely interesting as containing an account of the latest development but one of German speculation.

The two concluding chapters of the work—those on Hartmann's "Philosophy of the Unconscious"—are equally interesting, and for a similar reason. He proves that the philosophy of the unconscious is a great improvement upon the doctrine of Schopenhauer, though built on the same foundations. But we cannot go all the way with him when he endeavors to show that Hartmann often approaches the teachings of Christianity. No Christian believes in an unconscious intellect. To all believers an intelligence without consciousness is a contradiction in terms. *Nemo, ceu potius nil, sentet, nisi sentiat se sentire.*

We recommend Prof. Bowen's volume to all students of philosophy as bringing down its history to its latest period, and containing the freshest thought of an avowed Christian philosopher on the great subject.

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- 6.—*Californian Pictures in Prose and Verse.* By BENJAMIN PARKE AVERY. New York: Hurd & Houghton; Cambridge, The Riverside Press. 1878. 8vo, pp. 344.

SOME of the sketches contained in this volume originally appeared in the *Overland Monthly*, but they have been, the author says, "retouched" for this volume. His aim has been, as he modestly says, merely to give a few pictures of California scenery